THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"For faith, everywhere, multitudes have died willingly enough. 'Tis not the dying for a faith that's so hard—every man of every nation has done that—it's the living up to it is difficult."*

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## REMARKS ON FAITH.

(*Continued from page 311.*)

The leading proposition of these last remarks is founded on the teachings of Joseph Smith; but let no one conclude that the great prophet of the latter days did not speak the truth because every command which men may utter in faith, is not fulfilled. His statement that faith is the principle of action and of power in all intelligent beings is too deeply rooted in the constitution of nature to be overthrown by any argument of that kind, and that the faith we have in view performs its mightiest works by word of mouth in all who possess the power of speech, is equally unassailable unless one is disposed to claim that the Almighty and Christ and His apostles performed their works of faith by some means which their words were merely employed to conceal. Before the power of faith can be manifested in its fulness, it is necessary, among other things, that it should be of a *quality* as well as *quantity* which God can consistently bless. Again, the Book of Mormon teaches that the field which is open to the operations of faith in its highest manifestations includes only those things which the Savior considers it is *expedient* for His people to accomplish; and the limitations put upon the apostles of old in their practical works of faith, sustains this position. The will and purposes of God are factors that must be taken into account.

Incidentally a remark has just been made which implies that there is a difference in the quality of faith as well as in the degree

to which it may be and is exercised in different individuals, and this brings us to the consideration of another phase of our subject. Faiths differ as much or more in "quality" as they do in "quantity" or strength. There is a faith which the Almighty is under obligation to sustain and bless, and within proper limits honor by visible demonstrations of His power; and there is another kind which He does not purpose to recognize as having any claim upon Him, even though it is sufficiently evangelical to include Christ and His work. This statement may appear wholly gratuitous: and it is certainly startling if true; but notwithstanding its disturbing character, it is fully sustained by the teachings of the Savior. In His sermon on the Mount, Matt. 7 : 22, 23, He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

In these "many" cases faith in Christ and corresponding works of a high order were manifested; yet there was something so radically wrong with them, that the approval of the Great Judge was withheld—for some reason the faith was vain. When we consider that faith which God purposes to sustain and bless, this defect will become apparent. Turning our attention now to what constitutes a faith which God can not deny—a saving faith—a faith and the only faith that can lay hold on eternal life, a quotation or two from the scriptures will supply us with the foundation for all the remarks that are necessary in this connection. The first one is taken from the Book of Moroni (a sub-section of the Book of Mormon), chap. 7, and is as follows :

"Wherefore, if a man have faith, he must needs have hope; for without faith there cannot be any hope. And again, Behold, I say unto you, that he can not have faith and hope, save he shall be meek and lowly of heart. If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart, and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing: wherefore he must needs have charity. * * * But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them." "If you love me, keep my commandments," says Christ in John 14 : 14, and in verse 23 He says that "If a man love me, he will keep my words," or commands. In these scriptures, taken together, there is pointed out to us the *necessary* steps which one must take—the mental or spiritual states through which he must pass—before he can arrive at a position where his faith is of that *quality* which obliges God to honor it, according to His promises. and these various steps, stages or conditions are :—

1. Faith, or belief.
2. Hope joined with it.
3. Meekness and lowliness of heart.
4. A confession of Christ.
5. The possession of that charity which is the love of Christ.
6. The keeping of His commandments, which He lays down as the proof or test of our love for Him.

Omitting the intermediate steps by which the final proposition is reached, we find that that faith which God will approve and bless—or a faith that saves to life eternal—is founded on the observance of the commandments which God has given us. Such is the conclusion to which the teachings of scripture logically bring us, and complaints that God's promises are not realized according to the faith manifested, coming from those who do *not* keep His commandments are not worthy of serious considerations. *Charges of this nature never are made by those who put themselves in a position where they can rightly claim the fulfillment of any obligation which the Almighty has ever assumed or proposed respecting faith.*

Some honest investigators of "Mormon" principles may take the ground that, in thus quoting from the Book of Mormon as scripture, certain passages which relate to our subject, they are practically asked to accept as the word of God, teachings which they are not prepared to receive as inspired, and whose authority is the very point upon which they are uncertain; and for this reason the conclusions just arrived at lose their value to them. In reply let us ask what principle or state is proposed in Moroni's teachings which is not also taught in the New Testament as a necessary principle or condition of true Christian life, and consequently faith. Moroni has simply included in one view, as it were, what others, whose writings are received as inspired and authoritative, have shown us by means of several views. He is no teacher of things new except as he makes plain to our understanding the relationship existing between several Christian virtues, and the logical dependence of faith upon them. He carries the argument no further than to show that that faith which God can honor, depends on the love of Christ. When it is made clear that the faith of the saint and the love of the Savior are not mutually dependent upon one another, an objection to the teachings of Moroni on this point will become of some value. It is Christ Himself who completes the argument by showing that godly faith depends on the keeping of His commandments. What essential difference can be discerned between the teachings of Moroni and of the Savior as just noticed, which James does not sum up concisely when he asks in fine scorn if a man can be saved by faith without works? The failure to keep the commandments of God in those "many" examples, spoken of by Christ, though faith in Him was exercised to the doing of many wonderful works, con-

stitutes the defect in the case, and makes the plea for salvation of no avail. Here are some of the plain scriptural teachings which bear on this matter.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:21-27.) These passages contain much in little. They show that faith alone in Christ will not bring salvation to the soul. They show that *wise* men *keep* or *do* the commandments of God, which is the *rock of safety*; while *foolish* men build on something else, on anything or everything else, which the apostle Paul figuratively likens to "gold, silver, precious stones, wood, hay and stubble," (I. Cor. 3:12), all of which things make a *foundation of sand*, and great shall be the fall of all structures reared upon a base no more stable than that.

But, says the objector, does not scripture declare that man is saved by faith, or by hope, and are not passages to that effect quoted in these remarks? Yes, certainly. But the same Divine authority which teaches the saving power of faith also states that *faith without works is dead, being alone, or by itself* (Jas. 12:17)—dead as the body is without the spirit, as the 26th verse of this same chapter points out. And who can reasonably expect to reap any benefit from a *dead faith?* Let us not deceive ourselves: for the virtue of our faith is in our works.

Reader, do you relish a philosophical gospel? Do you want it? Do you want to feel that when you accept its principles, you are in a position which science can not succesfully assail? We have already found that scriptural teachings—those of Joseph Smith and of other servants of God on the subject of faith, are too deeply rooted in the constitution of nature for all the boasted wisdom of man to attack with success; and the declaration of James just passed in review, involves another scientific truth that will stand the test of philosophical investigation, and which can not be overthrown by the claims of ministers whom God has not called to declare His word. Turn again to the quotation from

James, and particularly notice the *reason* which he gives why faith without works is dead. He says that it stands, or tries to stand, *alone* or *by itself*. Now, ask yourself how many *principles there are in the universe of God which do or can stand alone?* if they are living, active ones, or not dead. God exists as Father, Son, and Holy Ghost. Man can have being only as male and female, and throughout the realm of organic nature science has demonstrated that the same fact relating to sex obtains. In their individual existence the male and female of mankind have a being on this earth only as body and spirit, and when they are separated death ensues. If there was no good, evil could not be found. Who can conceive of a world suspended in space upon itself? Is gravitation an independent principle? Can belief exist without knowledge? Faith is belief and hope united, and so the statement of St. James that faith can not exist without works appears to be as deeply intrenched in nature as her constitution itself; and it follows that the theology of those who hold that a man may be saved by belief alone, or by faith alone, or by works alone, rests on a sandy foundation. Which principle of the gospel is independent of all the others? Which virtue of the saint stands alone? Faith and works united is "Mormon" doctrine now, and has been from the day this Church was founded. It is a logical, a scriptural doctrine.

It is a question of considerable concern to us to know how much money we possess, and whether or not it is of governmental quality. We want no counterfeit pounds, shillings or pence, dollars or dimes. If the grain of our harvest is of inferior quality or is not abundant, we shall suffer loss. If cheat has been sown instead of good seed, our harvest must be cheat, not good grain. God is the God of nature, and has established her laws, and does not transgress them. His word has gone forth that we shall reap what we sow. Now, because of the relationship which exists between faith and works, we can tell in a satisfactory manner, about as surely as we can count our money, or measure our grain, and determine its quality, whether or not we have a faith that is abundant enough in quantity and pure enough in quality to save us to life eternal. To "read our title clear," or not clear, "to mansions in the skies," we need not worry ourselves about the state of our belief, faith, hopes or fears. In attempting an analysis of our mental or spiritual condition in the abstract, we may make a mistake—a serious one—but if, on the contrary, we will turn our thoughts to what *we are doing*, we will be using the very key which James has put into our hands for the purpose of enabling us to determine our standing before God. He says that he will show his faith by his works. (Jas. 11:18.) If we are doing His will by keeping His commandments in the manner appointed by Him, our faith is all right, never fear. Here, now, we are standing on solid ground—have got hold of something real and

tangible respecting the *faith* of a child of God, and which takes it out of the realm of imagination, speculation, superstition, mysticism and what-not that fools may urge against it. The great questions for us to consider are: Have we repented? Have we been baptised by men who hold authority from God to make that ordinance of real value? Do we love Christ, and His chosen people? (for here again neither of these latter principles can stand *alone*) or, in a word, are we keeping the commandments of God to the best of our ability? If we are doing these things, our faith is right in every respect; for it is this principle that moves us to the performance of our works, and the quantity and quality of our works measure the quantity and quality of our faith.

Not everything connected with the religion of Jesus Christ is made plain to the saints. Even Paul found mysteries in it, and some of the hidden things are doubtless too deep for the understanding of men to comprehend; but from what we do know respecting the philosophy of some gospel principles, we are sure that all of them are of a logical character. One practice, that might seem at first glance to be an arbitrary requirement, but which Moroni, as we have seen, lays down as necessary for the acquisition of a saving faith, is the confession of Christ. Certainly it would dishonor the Savior for us not to be willing and prompt, on all suitable occasions, to confess Him—not to acknowledge Him as our personal Redeemer. If we should show in any manner that we are ashamed to look up to Him as our Lord: we could scarcely expect Him to look down to us as His subjects or brethren. If we are too proud to acknowledge ourselves as sinners standing in need of His salvation, we should not expect to reap largely of the benefits of Christ's work which was especially accomplished in behalf of sinners.

But above and beyond all this we find that faith in its highest manifestations works by word of mouth. The requirement of a verbal confession of Christ is strictly in harmony with this fact—one which the procedure of the Almighty in the creation of the worlds, and which Christ and the Apostles of old followed in the performance of their mightiest works, shows us has a basis in the laws or constitution of nature itself. From this position we see that St. John is philosophically correct when he states Rev. 12: 2. that the accuser of the brethren is to be overcome in the end by the blood of the Lamb, *and the testimony, or confession, of Christ by the saints.*

(*To be continued.*)

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A sacred burden is the life ye bear,
Look on it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not of sorrow, falter not for sin,
But onward, upward, till the goal ye win.

*Kemble.*

## OUR HERO THE PROPHET.

Hero worship is not yet dead: especially the worship of dead heroes. The Latter-day Saints do not worship their dead Prophet (as has often been stated) but they do revere him for what he was and did. The name and fame of Joseph Smith the Prophet spreads further every day: "Never morning wears to night" but what some soul is enlightened by the revelations which he received and propagated during his earthly ministry. His name is had, for good or evil, in every civilized country of the world.

One of the unchanging and irrevocable laws of nature is, "That which is worthy must survive." Thomas Carlyle illustrates this principle in an eloquent manner. He says, "You take wheat to cast in earth's bosom, your wheat may be mixed with chaff, chopped straw, barn sweepings, dust, and all imaginable rubbish; no matter: you cast it into the kind, just earth, she grows the wheat; the whole rubbish she silently absorbs; shrouds it in, says nothing of the rubbish. The yellow wheat is growing there, the good earth is silent about all the rest." That which is worthy *must* survive.

The Church of Jesus Christ of Latter-day Saints may be likened unto a grain of wheat. In its early days professors of religion sought to crush it. It was surely surrounded by much chaff which did vaunt itself as being wheat. But time tells. These last few years have added many chapters to the history of Christendom. The Restored gospel is becoming a potent force in the world.

Thinking people are beginning to realize that reason and religion are not alien, but that reason is in every sense the handmaid of religion. Man, being a reasoning animal, is not any longer content with being mystified into religious beliefs. If these beliefs are to be anything to him they must satisfy the demands of his reason. Religion which satisfies our highest and noblest faculties fails not to elevate the intellect.

When the mob at Carthage gaol murdered the Prophet they thought to end "Mormonism." But 'twas not so. "Mormonism" is known by many now under another name. That name is "Truth"—the sole reason of its survival.

"Truth," said the late President McKinley, "cannot be burned, be beheaded or crucified." Hence the progression of "Mormonism" after the demise of its leader. Many sectarian churches are now adopting some of the tenets which Joseph the Prophet dared to advocate—the same truths for which he suffered slander and persecution because he was hero enough to live the true gospel. which had been given into his hands by heavenly visitants. He dared to die that truth might live, and now he lives to promulgate truth in higher spheres. "Praise to the man who communed with Jehovah." He did for us a work for which we will be indebted to him while eternity shall last.

Gateshead-on-Tyne. Aubrey Parker.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 26, 1910.

## A NECESSARY PREPARATION.

Dissatisfaction with existing conditions in Christendom is manifest in all quarters in which there is any interest at all taken in religious matters. This is exhibited, not only among the members of the various sects, and by hosts of others who hold aloof from their fellowship, but by the ministers themselves, who are not slow to express their discontent, or to speak of the vast difference between conditions in what they call "The Church" to-day and those prevailing in Apostolic times.

In the conventions and synods and convocations that have been held by various religious bodies, this subject has been brought prominently forward, and many lamentations have been uttered over the situation. A marked decrease in the membership of many of them has been admitted and bewailed, and the general indifference of the multitude has formed a topic for noted speakers who cannot point out anything definite by way of a remedy. Among these is the Bishop of Liverpool, a man of much influence among the Anglican clergy, who, in a great gathering of "Christian Endeavorers" in St. George's Hall, Liverpool, on Sunday May 15th. delivered the principal address. From this, as published in the newspapers, we make a few quotations.

He asked: "Were Christian people, in politics and in business as well as in daily life, showing a Christ-like spirit, and was there not everywhere a lack of spiritual power? Was not the Church of Christ to-day weak where she ought to be strong, creeping when she once walked, and in some instances standing still?" He maintained that the fault lay with themselves. "It was perfectly true that they had, as members of a Christian community grieved the Spirit of God, and He could not use them as He would for the advancement of His kingdom. It was true that they were grieving the Holy Spirit by their unbelief. To the early Christians the power and presence of that Spirit was a reality." But what, he asked, "was the Holy Spirit to them at the present day? If that power was with them to-day, there would not be so much friction and party feeling. Let them look at Christendom to-day, look at their unhappy divisions, look at the bitterness of party spirit,

and at the tone of their religious press, and let them think of the heated passion which has been aroused by differences of opinion. Let them think of the suspicion with which one Christian regarded another, and of the envy and jealousy which marked their Christian character. How could the Spirit of God work in a divided Christendom, in their congregations and Sunday Schools, where there was so much bitterness and jealousy marring the Christ-life of those in the Church."

This is a very frank confession of the condition of that branch of Christendom known as "The Church of England as by law established." But there are similar evils prevalent in all the various denominations and societies, claiming to be parts of the "body of Christ." The absence of Christian unity, and of the manifestations and influence of the Holy Ghost enjoyed by the Church which Christ established, is so palpable that it can not be denied or ignored. And yet the votaries of these discordant institutions keep on in their blind assumptions, that they are parts of that Church set up by Christ and his apostles in which the members were "all baptized by one spirit into one body." And they make a great outcry when the truth is proclaimed by the Latter-day Saints, that modern Christendom is a departure from "the faith once delivered to the Saints," and that its discordant elements are foreign to the constitution of Christ's body—the Church, and cannot be considered as parts of, or connected with that primitive organization. That the life which was an essential characteristic of the Church of Christ has departed, and that which remains are but devitalized fragments without the force and power and inspiration and authority of the original body, ought to be patent to thinking men, even though their temporal interests are involved in their present surroundings.

A long way from the orthodox Anglican ecclesiastical body is the society known as the Unitarians. But they appear to be cognizant of the deplorable conditions perceived by the dignitaries in older denominations. At the annual gathering of the British and Foreign Unitarian Association in London last week, the executive committee presented their annual report from which we take the following extract: "At the present time the religious world is in a state of hesitation, perplexity and unrest. Creeds and ecclesiastical systems which satisfied so many men so late as a generation ago, have ceased to awaken any living response, and the result, it is to be feared, is a growing indifference to religion in the community."

The perception of the weakness and inadequacy of existing dominant creeds by the masses of the people, and even by the communicants and ministers of these differents sects, is a necessary step towards the reception of the Church of Christ restored with all its former light, power, principles, ordinances, authority, spirit, unity and vitality. When we say that this virile, potent, divine organization comes to the world under the nick-name of

"Mormonism," of course the statement will provoke a smile of derision if not a feeling of anger among the advocates of modern sectarianism. But the world is moving towards the right point. That must, of necessity, be out of and away from the mists and fogs and follies of the systems which men have invented, so as to behold the light of the dawning of the Millennial Day. The very champions of decaying orthodoxy are pointing out their own weaknesses and defects and the contrast between them and the real Church of Christ as portrayed in the New Testament.

The indifference in religious matters so prevalent and so much deplored, results from the impotence, divisions, false notions, lack of real Christian fellowship and unity displayed throughout Christendom, and is evidence that the great masses of humanity cannot be wooed back to the vain traditions that once enthralled them. Their freedom therefrom is preparing them for the glorious light and liberty of the everlasting gospel which has been brought from heaven to earth, to be preached to "every nation and kindred and tongue and people," preparatory to the great consummation and time of the end.

Let the heralds of salvation, the servants of the Living God clothed with the authority sent down from on high in these latter-days, go forth in the plenitude of that power and proclaim the restored gospel and Church of Christ to all the world, never faltering, never failing, never fearing, but determined to perform their work and do their part no matter who receives or who rejects them. The result is with the Lord, and He will accomplish His great work in His own way and in His own time. He is moving among the nations, and all things will be fulfilled that He has spoken through the holy Prophets of former and of latter-days. The truth will be triumphant, error will be overcome, and the glad time is nearing when the knowledge of God shall cover the whole earth!

C. W. P.

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## MINUTES OF THE MANCHESTER CONFERENCE.

The semi-annual conference was held May 22nd, 1910, in the Chorlton Town Hall, Manchester, commencing at 10: 30 a.m., by singing. Prayer was offered by Elder Joseph L. Barrow. After singing President John C. Larsen, Jr., of the Manchester conference, welcomed all present; was gratified with the large attendance, and commended the saints on taking the front seats. The statistical and labor report was read, unanimously accepted and placed on file. The general and local authorities of the Church were presented and unanimously sustained. Elders Charles W. Gibbs and Newel F. Bullen were released and W. Ray Pixton sustained as conference clerk. Newel F. Bullen reported the Rochdale branch and the pleasure he had taken in the work; bore his

testimony to the truthfulness thereof. Frank B. Meads reported Swinton branch, bore a strong testimony to the great latter-day work. James Walker reported Oldham branch, stated he knew Joseph Smith was divinely called of God and directed by the Holy Spirit.

President Charles W. Penrose spoke on the doctrine of universal salvation and what is required of the children of God to entitle them to the celestial glory. Urged the congregation to read section fifty-nine of the Doctrine and Covenants and then to obey its teachings.

After singing, Elder George Briggs pronounced the benediction.

Afternoon session commenced at 2:45 p.m., with singing. Prayer by Charles W. Porter. Singing. Sacrament was administered by Elders William A. Langton and Howard Chamberlain while the congregation sang the hymn on page 401.

President J. C. Larsen, Jr., welcomed all, praying that the same spirit might be present that characterized the morning session.

Elder Charles W. Gibbs reported his labors in which he spent one of the best times of his life, said he had been present at six conferences and that he enjoyed each one better than the one before.

Elder Nathan Done was thankful to meet in conference and spoke on Church organization.

Miss Lily Mander sang the sacred solo, "Slumberland."

President Penrose spoke of the great boon of sleep and compared its mysteries with those of death and the resurrection. Showed the necessity of spiritual and physical union to obtain perfection, and how all wonld be resurrected and judged according to the deeds done in the body.

After singing, benediction was pronounced by Elder Charles D. Spence.

The evening session commenced at 6:15 p.m., with singing. Prayer by Elder Luman G. Taylor. Singing.

President J. C. Larsen, Jr., was exceedingly pleased to see the hall filled.

Elder Benjamin R. Birchall was proud to stand on a "Mormon" platform again and "thank God for a prophet." Spoke of the increase of the Latter-day Saints and of the decrease of other churches. Bore testimony that "Mormonism" is truly the work of God.

Miss Edith Keay sang the sacred solo, "There is a Green Hill Far Away."

President Penrose commended the people for coming to hear the word of the Lord rather than going to see the large procession in Manchester; proved conclusively that the faults of men have nothing to do with the message of God sent to earth. Was glad to know he should soon return to Zion and left his blessings with the saints of the Lord in this land, thanked them for the hearty

support they had given him, and urged them to give the same support to his successor, President Rudger Clawson, whom he highly recommended.

President Larsen expressed his approval of all that had been said, and stated it to be as scriptural as the words of Peter on the day of Pentecost.

Miss Lizzie Gleave sang in solo, "The Vesper Hymn." The congregation sang from page 268. Benediction by Elder Maurice Cope.

Conference adjourned for six months.

Sisters of the Relief Society and others met with Sister Romania B. Penrose between the afternoon and evening sessions and received instructions. Presidents Penrose and Larsen were present, and an organization was effected of a Relief Society for the Manchester branch with the following as officers:—Clara K. Powell, president; Martha Hume, second counselor; Emma Rigby, secretary; Louisa Grint, treasurer. (The first counselor to be named afterwards.)

On Saturday evening a Priesthood meeting was held when the twenty-nine traveling elders made their reports and received instructions from President Penrose, who answered several questions relating to the work.

W. Ray Pixton, Clerk of Conference.

## FROM THE MISSION FIELD

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home May 21st, 1910, per s.s. *Dominion*: From Great Britain—Charles V. Wynder, Andrew C. McCombs. From Sweden—Charles P. Anderson, John A. Durell, Joseph W. Johnson, M. H. Halstrom, Lars Anderson. With the company were thirty-eight emigrants in charge of Elders Charles P. Anderson, Andrew C. McCombs and John A. Durell.

**Rough Street Meeting in Ireland.**—The elders laboring in Lisburn (Irish conference), report that they were roughly handled in that city on the evening of the 21st inst., as a result of rowdyism on the part of a reverend gentleman (?) who chanced to be an auditor at one of their street meetings. This minister began the usual ministerial tirade of abuse, without sense or reason, and incited the crowd to follow his disgraceful tactics. The brethren are not at all discouraged, for they believe that there were people in the crowd who could see the injustice of the minister's attitude and who may be drawn to investigate more fully.

**Arrivals.**—The following missionaries arrived for Europe May 22nd, 1910, per s.s. *Laurentic:* Thomas Anderson, Ernest Carl Fullmer, Milton H. Love, Lawrence Hamilton Taylor, John

Kendall Tibbets, Samuel V. Spry, Salt Lake City; Quincy G. Crawford, Andrew C. Anderson, William Henry Peterson, Manti, Utah; Evan Edward Williams, Cedar City, Utah; Carl Christian Jensen, Aetna, Canada; Stephen H. Chipman Jr., N. Ira Nelson, Samuel Nichols, American Fork, Utah; Leonard Larsen, William Henry Squires, Joseph Nels Larsen, Hyrum, Utah; Eric Ludvigson, Jr., Sterling, Sanpete County, Utah; Anthony W. Nielson, Huntsville, Utah: Ole Carl Olson, Wilson, Weber County, Utah: William Earl Heath, Rexburg, Idaho; George Matthew Hunt, Monroe, Utah; Ezra T. Benson, Logan, Utah; E. F. McCombs, Rines Heights, Utah; Bengt Johnson, Jr., Provo, Utah.

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**Appointments.**—The elders who arrived for the British mission, May 22nd, 1910, have been appointed to labor in the following conferences: Milton H. Love, Norwich; Ernest Carl Fullmer, Birmingham; Evan Edward Williams, Bristol; Thomas Anderson, Manchester; Quincy G. Crawford, Liverpool.

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**Elders Conduct a P.S.A. Service.**—Sunday, May 15th, 1910, at 2:30 p.m., another opportunity was afforded the elders and saints of the Hanley branch (Birmingham conference) to conduct a service of the P. S. A. (Pleasant Sunday Afternoon) at Wilkinson's Room, Burslem. Elder E. C. Sutton occupied the time which was allotted the speaker upon the subject of "Pre-existence of spirits." Interesting vocal and instrumental selections were rendered by the saints and friends. The service proved a success, inasmuch that the attendance at our evening meeting was somewhat increased. Brother James Littler, who is one of the committee of that organization, was the means of obtaining the opportunity.

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**Baptisms.**—On May 16th, two converts were ushered into the fold of Christ at "Deseret" (London conference), by Elder James W. Blasdell, and on May 18th, one by Elder Nephi J. Brown.

One more member was added to the Church in Athens, Greece, on May 8th, 1910, Elder Rigas Pofantis officiating.

A baptismal service was held in Walsall (Birmingham conference), at the Corporation Baths, Sunday, May 15th, 1910, at which three converts were baptised by Elders F. F. Griffin and C. L. Rawlins.

A baptismal service was held on the banks of the Froom River, Eastville (Bristol conference), when two candidates were baptised by Elders C. Ralph Howe and Chester W. Reese.

A baptismal service was held at Swan Baths (Norwich conference), on Wednesday, May 18th, 1910, at which two candidates were baptised, Elder E. M. Perkins officiating.

Two more souls were added to the fold of Christ by baptism at Belfast (Irish conference), on Saturday, May 21st, 1910, Elder D. P. Williams officiating.

A baptismal service was held at the home of Brother John Cox, Brook Side, Mill Road, Cambridge (Norwich conference), May 20th, 1910, when two persons were baptised by Elder Edward M. Perkins in a font erected by Brother Cox.

Saturday night, May 21st, 1910, we held a baptism in the Victoria Baths, Nottingham, and three converts received the ordinance by the hands of President D. W. Grover.

A baptism was held at the Nuneaton Public Baths (Birmingham conference) at 11 a.m., Sunday, May 22nd, 1910, when nine persons were added to the fold, Elders Lester C. Kearl and Leonard Mackay officiating.

A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), May 22nd, 1910. Two persons were baptised by Elder W. P. Monson.

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**Successful Socials.**—A very enjoyable time was spent by the saints and elders, Monday evening, May 16th, at a delightful social held in honor of President Lorin A. Little, at Wolsely Hall, Eastville, Bristol. President Little has been honorably released with the love and good-will of all, for he has performed a most excellent work in bringing the Bristol conference up to a much higher standard. As a token of their esteem he was presented with a beautiful carving set. Many friends and strangers attended the social, and the spirit manifested will cause them to think more seriously about "Mormonism." All who so kindly took part on the program deserve praise for their able work.

On Thursday evening, May 12th, 1910, the saints and elders of the Glasgow branch (Scottish conference) held a social in the South Side Masonic Temple, Glasgow, in honor of Elder A. Z. Richards, who has been presiding over the Scottish conference, Patriarch Alexander Leatham, who has been visiting with relatives, saints and friends in Scotland, and members who are soon to leave for Zion. The hall was well filled with saints, investigators and friends. The program was excellent, friends as well as saints taking part. Lunch was served during the evening. A special feature of the program was the presentation of tokens of love and respect to those going away.

A farewell social was given in Thrift Hall, Pasture Street, Grimsby (Hull conference), May 12th, 1910, in honor of Elder Eli A. Clayson and Brother Joseph Short. As tokens of respect Elder Clayson was presented a nice gold signet ring and a tie-pin. A nice program was rendered and about one hundred and twenty saints and friends enjoyed themselves in games and music. Refreshments were served and all expressed themselves as having had a good time.

On May 12th, a successful social was given by the Birmingham branch (Birmingham conference), in honor of Brother Henry Cook and family who are emigrating to Zion. Many friends were

present, and a splendid program was rendered. A purse of twenty-two shillings, with other presents, was presented to the family. Also on May 18th, a number of the immediate friends met at Brother Ernest A Cooke's home in honor of Elder Scott B. Brown and Sister Ruby Cooke, who are also going to Zion. An excellent evening was spent and beautiful presents were given to both as tokens of love and esteem.

The members of the Mutual Improvement Association, Halifax branch (Leeds conference), gave a farewell concert and social on Saturday evening, May 14th, to Brother William Norcliffe and Brother Harold J. Hey, prior to their departure for Zion. Brother Norcliffe has presided over the Mutual Improvement Association for fifteen or sixteen months. An excellent program of songs, recitations, musical selections, etc., was given by members and friends. During the evening each of the brethren gave a few timely remarks on gathering and spoke of their interest in the branch; also bearing their testimony to the truth of the work. A short time was spent in games. The meeting room was crowded, many friends and outsiders being present. All spent an enjoyable evening.

The members of the Blackburn branch (Liverpool conference) met in a social way on the evening of the 16th inst., to show their respect and love for Elder John Carter, who has labored there for some time and is now about to leave for his home in Zion. A good program was rendered and Elder Carter was presented a fine traveling rug and a set of silver teaspoons as a token of love from the saints and elders of the branch.

In behalf of Brother G. H. Potter leaving for Zion, a social was held by the saints and friends of the Dudley and nearby branches on Tuesday, 17th inst., in the Socialist's Hall, Dudley. A splendid crowd turned out and was delightfully entertained by a high-class program. A beautiful copy of the Doctrine and Covenants was presented to him by the saints.

President A. Z. Richards, who has been honorably released to return home, was tendered a farewell social by the saints and elders of the Edinburgh branch (Scottish conference) on Monday evening, May 16th, 1910, in their hall at 14 Picardy Place. A good program, consisting of vocal and instrumental music, readings, etc., was rendered by some of the many saints and friends present, after which light refreshments, provided by the sisters, were served. President Richards thanked all for the support given him while president, and expressed his best wishes for the continued success of the conference. The social was also the means of introducing the new president, Lorenzo S. Burt. All enjoyed themselves and dispersed wishing one a pleasant journey and the other a successful presidency.

On Wednesday evening, May 18th, 1910, a farewell social in honor of Elder Mark H. Sutton was held in the Miners' Institute,

Hoyland Common, in the Birdwell branch (Birmingham conference), where Elder Sutton has labored for the past twenty-two months. About one hundred of the saints and friends met and listened to an excellent program of songs, recitations, speeches, etc. President Cottam and a number of the elders were also present. Mr. George Morrell, of Wombwell, ably rendered some musical selections on the piano; also accompanied the singers. Refreshments were served by the Relief Society sisters. A most enjoyable evening was spent. Elder Sutton's labors are much appreciated by the saints and friends of that branch, also of the conference.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVII.—CLOSE OF PAUL'S SECOND MISSION.

Text: Acts 18: 1—22.

I. AT CORINTH.

1. Capital of Achaia.
2. A large and populous city.
3. Aquila and Priscilla. (a) Who they were. (b) When converted.
   (1) Probably at Pentecost.
4. Silas and Timothy return. (a) Accused before Galleo. (b) Leaves synagogue. (c) Holds meeting in a house near by.
5. Many converts.
6. Revelation.

II. RETURN TO ANTIOCH.

III. PAUL VISITS JERUSALEM.

1. His companions.

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## DIED.

WILSON.—At Springburn, Glasgow, May 9th, 1910, the little two-year old daughter of Brother and Sister Benjamin Wilson.

WHITING.—At Hull, May 9th, 1910, William Stephen Whiting; born July 15th, 1851; baptised a member of the Church November 22nd, 1908. He was a faithful Latter-day Saint and an esteemed friend to all who knew him.

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